

THEOLOGICAL MONTHLY.

VOL. II.

MAY, 1922.

No. 5.

Waltheriana.

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1. Walther on the Organization of the Missouri Synod.

In a letter to Dr. Sihler, written in 1847, Dr. Walther remarks:—

“I must confess that I have a kind of horror of a real representative constitution (*einer eigentlichen Repraesentativverfassung*). I do not find it in Holy Scripture. Now, it is true that we Christians may exercise our liberty as regards our constitution, but I cannot rid myself of this opinion: the more freedom a church government in a free state like ours affords, the more efficient it will be, provided that the Word is preached in all its power in the congregations. On the other hand, everything coercive that does not flow immediately from the Word easily causes opposition by refusal to comply and lays the foundation for frequent separations. Hitherto I have not viewed a synodical organization as a concentration of ecclesiastical power. I thought that it was only to exhibit the ecclesiastical union of the separate congregations, unite its resources and forces in a war upon the oncoming ruin in doctrine and life, and for carrying on operations for the common welfare of the Church, for preserving and advancing unity in faith and love, for aiming by way of commendation for the greatest uniformity possible in liturgy, for making a well-ordered disposition of the ministry possible, for setting up a court of arbitration for preachers and congregations to which recourse might be had, or not, etc. I was of the opinion that all matters pertaining to the internal administration of individual congregations should not be subject to the disposing and judicial power of the Synod.”¹⁾

1) From *Life of Loehe*, p. 28.

2. Walther's Farewell to Loehe.

At the end of his travels in Germany in 1852 Walther wrote to Loehe:—

"I may and must confess that the unhappy prejudices which I was still harboring when entering your house have entirely vanished from my mind, that I take with me a cordial reliance upon your unalloyed fidelity to our beloved Lutheran Church and the most lively conviction of our unity in the spirit. . . . My most ardent desire now is that, if possible, also the differences in the development of doctrine which may still exist between us, although they are not important, may, by the grace of God, be composed; and if that is not possible, that they may never disturb the unity of the spirit which the Holy Spirit of God has wrought, nor cause obstacles to our common pursuit of the Lord's work. However, I have seen what a precious boon you consider the peace of the Church, and how deeply concerned you are for the welfare of our Church, which is largely a plant reared by your faithful hands. Hence there is no need of my requesting you to do all that your conscience permits you to do in order that our orphaned church in America may ever and anon be able to boast before all the world its most intimate fellowship particularly with you." ²⁾

3. Walther's Concern for the Upbuilding of Concordia Seminary.

From a letter of Dr. Walther to Dr. Seyffarth we obtain a glimpse of the status of Concordia Seminary in its infant days.

Concordia College, near St. Louis, Mo.,
December 29, 1855.

VERY REVEREND SIR.

MY DEAREST PROFESSOR:—

Your esteemed letter of the 17th inst. is in my hands. I cannot tell you with what joy I received it. Your protracted silence and failure to let us know your whereabouts had thrown me into most painful anxiety. I had already begun to fear for your life in this land of rascals and murderers. My perplexity was increased because I knew no way of securing definite information about your condition and your place of sojourn. This was intensified by the silence you had imposed on me. At last, however, I wrote to Pastor Brohm in New York, and asked him to try every possible means to secure information about your fate. God be praised that my

2) From *Life of Loehe*, p. 94.

sighings and prayers have been heard, and my fears have in no way been confirmed. Now may the Lord vouchsafe His further help that in due time we may see you in our midst.

As regards our college at this place, its status is as follows. It consists of two departments, a theological seminary (with nine students) and a college (*Gymnasium*) with about 50 pupils. In the seminary myself and Professor Biewend are engaged as teachers. The latter is at the same time Director of the College, in which, besides Biewend, Goenner is at work as teacher of the first class, with the title of Rector. He is to have an assistant very soon (*in diesen Wochen*), especially in the lower classes, with the title of Conrector. When this is accomplished, we shall for the present lack only a teacher for the seminary. Our greatest need is a professor for the historical branches. Oh, how we would praise God if you were willing, and it were possible for you, to come to us and take charge of the aforementioned branches of instruction, Biblical isagogics, archeology, and church history. But, alas! we are so very destitute of means! We could offer you at present only a very meager salary. However, we would also be satisfied if you could devote but the smallest part of your time to our seminary, and could secure what is lacking for your maintenance by literary work. However, most reverend sir, if this single circumstance should in the end render it impossible to secure you for our institution, I would try still another way that is open to me to remove the difficulty. Some years ago, when Wyneken and I were again in Germany, a promise of vigorous assistance for our institution was given us by the Supreme Consistory of Bavaria. Now that Dr. Harless is at the head of this body, I entertain so much less doubt that this body will make good its promise if we appeal to them for the purpose of securing aid to establish another theological professorship for the historical discipline. Accordingly, I herewith take the liberty of respectfully asking you kindly to let me know your mind as soon as possible: whether you are inclined to serve our Church at this place with the understanding that you devote to our institution one hour a day and, besides this, secure your means of subsistence in some other way; or whether we can count on engaging you still more in our seminary. Of course, the latter plan would eminently meet our wishes and our needs. However, we would also regard it as a very gracious providence of God, and a proof that He is caring for the welfare of our Church, if the former plan were adopted. Meanwhile I shall solicit God in prayer that He make

His will known to you, and that He direct the entire affair in such a manner that it may redound to His glory and to your joy and salvation.

I believe that I can cheerfully give you the assurance that your energies, verily, would not be wasted, but would be employed in the service of the Lord, if you were to devote a part of them to our institution. The influence which our laborers in the Word exert on our people and on the entire development of the Church in our country is just as apparent as it is, without question, salutary. I say this solely for the glory of our faithful God, who has chosen for Himself that which is nothing. Moreover, just at present we seem to have reached an exceptionally important development of our Church in this country. In anticipation of this I intend to issue, in the first number of our theological monthly during the coming year, a public invitation to all Lutherans of the Unaltered Augsburg Confession to meet in a general conference and to deliberate fraternally on ways and means for uniting all Lutherans of this kind from all synods in our country in one organization. If this is favorably received, I stake great hopes on this undertaking for healing our divisions in this country, and I see in your coming a good omen for our present endeavors.

I commend you, together with your esteemed wife, to the never-changing faithfulness of our God. In the Lord,

Your most obedient

C. F. W. WALTHER.³⁾

4. Relation of the Augsburg Confession to the Other Symbols of the Lutheran Church.

This subject is discussed in a bit of correspondence that dates back to twelve years after the organization of the Missouri Synod.

New Market, Shenandoah Co., Va., February 8, 1859.

REV. PROF. WALTHER.

DEAR SIR:—

Although I have no personal acquaintance with you, yet, I hope, you will, nevertheless, excuse me for the liberty which I am taking, at this time, in troubling you with this communication.

The object of my writing to you, at present, is this: I wish, if possible, to procure a copy of the constitution of your [the Mis-

3) The original is in Professor Dau's collection of letters of Walther.

souri] Synod. Will you please have the kindness to send me one per mail? If you have it, I would prefer an English copy. I do not know what it will cost. I will, however, inclose 24 cts. worth of post stamps, and if it costs more, let me know the amount, and I will send it immediately.

I also hope that you will excuse me for taking the freedom in asking the following question, upon a subject of importance and concerning which there has recently been some discussion in this section. The point in question is this: Are the collective Symbolical Books the Confession of the Ev. Luth. Church? Or, is the Unaltered Augsburg Confession emphatically *the Confession* of our Church, and the other Symbols an explanatory defense of the Augsburg Confession?

We would be thankful to you to be favored with your views on this subject.

Yours in Christ,

JACOB STIREWALT.

Dr. Walther's answer to this correspondent, who wrote also in behalf of others, was in German.

St. Louis, Mo., February 19, 1859.

Rev. Jacob Stirewalt,

New Market, Shenandoah Co., Va.

RESPECTED SIR.

DEAR BROTHER IN JESUS CHRIST:—

Complying with your wish, I have given our manager an order to mail you the constitution of our Synod.

You have addressed to me, furthermore, the following questions:—

“1. Are the collective Symbolical Books the Confession of the Ev. Luth. Church? Or

“2. Is the Unaltered Augsburg Confession *the Confession* of our Church in the proper sense of the term (emphatically, *kat' exochen*), and the other symbols an explanatory defense of the Augsburg Confession?”

To these questions permit me to submit the following answer.

The collective Symbolical Books *are* indeed the Confession of the Ev. Luth. Church, and are rightly *called* thus. For, although the purpose especially of the Apology, the Smalcald Articles, and the Formula of Concord is to repeat, to explain, to supplement, and to vindicate the Augsburg Confession, still this special purpose

does not deprive them of the character of public confessions of the Church. There is no contradiction in saying that a document explains and vindicates a confession, and saying that it is itself a confession. On the contrary, it is highly important that we have symbols in which our primary Confession is *symbolically* explained and interpreted. Add to this the further fact that the two Catechisms of Luther are quite independent Confessions. A document becomes the Confession of a Church either by being written for this purpose by the Church, or, if it previously was a private writing, by being elevated to the dignity of a confession by the Church. Now, it is an established fact that the collective Symbolical Books have been acknowledged by our orthodox Church to be its public Confession of Faith, although for various reasons in some localities of the Lutheran Church only the Unaltered Augsburg confession is mentioned when its teachers are placed under oath and pledged to the Confessions. No Lutheran will deny that the Book of Concord contains the Symbols of the Lutheran Church. But, to be an ecclesiastical symbol and to be a confession of the Church is the same thing.

However, notwithstanding this fact there is a certain difference among the Symbolical Books of our Church. They are regarded by us in the same order as they follow each other in the Book of Concord. Our Church justly regards as being of the highest rank the Ecumenical Creeds. But the Augsburg Confession is valued as the basic Confession of our Church, or as our fathers used to say, as our Church's apple of the eye, and so on down to the Formula of Concord. So says John Benedict Carpzov, the renowned Leipzig theologian, for instance, in his Introduction to the Symbolical Books of the Lutheran Churches, of the year 1675. Since I do not know whether you are conversant with the Latin language, I offer a German translation of the words of Carpzov: "When the Symbolical Books are compared with one another, one is seen to *have the preference before the other, and they are by no means placed on an equality with one another*, as the Neostadtians [Calvinists] in their Admonition have claimed. The authors of the Book of Concord intended to indicate this fact by the *sequence* which they adopted in presenting the Confessions. For, although all are agreed that none of the Confessions is the norm of faith, but all must be tested by Scripture, still there are certain preferential points which one has before the other. For the *Ecumenical Creeds* excel the rest by reason of their antiquity and their

universal acception. In these respects the other symbols in the Book of Concord cannot be placed on an equality with them. The *Augsburg Confession* excels the *Apology*, because the former was presented to the Emperor, and also received by him. The *Apology* excels the *Smalcald Articles* in age as well as in reputation. The *Smalcald Articles* are given precedence before *Luther's Catechism*, because the former were compiled by order of the Protestant Estates and sanctioned by the theologians' affixing their signatures to them. Accordingly, although all these writings were approved and ratified, (confirmed, and declared valid) by our Church, still, *when they are compared with one another*, they have their *distinctive character*, which is indicated by their sequence and order. Lastly, there was added to the foregoing the *Formula of Concord*, so termed in the strict sense. Necessity required this addition, as the authors of the *Formula of Concord* state, p. 596: 'Now, although the writings named above exhibit in a perspicuous and lucid manner to the pious reader who glows with the love of divine truth those points in every article of our Christian religion which are to be embraced, according to the standard of the Word of God, namely, the writings of the prophets and apostles, and also those points which are false and which ought to be rejected and avoided; nevertheless we have desired to set forth our views, distinctly and without any ambiguity, especially in reference to those important and leading articles which in these days have been the subjects of controversy. And in adopting this course, our object has been that the truth should shine forth more clearly, be acknowledged more readily, and be distinguished more easily from erroneous opinions, so that nothing which could obstruct the truth might lie concealed under words or phrases too indefinite or general; and likewise in order that a public and positive testimony might be furnished, not only to those who are now living, but also to posterity, showing what the unanimous opinion and judgment of our churches had been.' " (*The Christian Book of Concord*, 2d Edition.) Moreover, the great theologian Hutter advances the same claim in his vindication of the *Formula of Concord*, which bears the title *Concordia Concors*. In this treatise we read on p. 758 thus: "Si declaratio ita ex asse respondet Augustanae Confessioni, uti sane respondet, ut quoad doctrinae puritatem ne minime quidem discrepantia monstrari possit: sane res ipsa loquitur, quod etiam (quod doctrinalia) neutra alteri sit praeferenda, sed pari orthodoxias passu utraque ambulet; licet antiquitate et aliis externis gradibus Confessio Augustana Declaratione

potior merito censeatur"; that is: If the explanation (contained in the Formula of Concord) agrees with the Augsburg Confession as completely as in fact it does, so that not the least difference can be pointed out between the two as regards the purity of teaching, it is clear and manifest that (as regards doctrinal matters) neither must be preferred to the other, but either keeps pace with the other in point of orthodoxy, *although, as regards antiquity and other external points of preference, the Augsburg Confession is justly to be esteemed superior to the Explanation*. Furthermore, Dr. Gottlieb Wernsdorf, once upon a time General Superintendent of Wittenberg, in his treatise *On Indifference as between Religions* (published 1734), writes thus: "As the approbation [of a symbol] is now greater, now smaller, so, too, its *authority* and *validity* has its accidental gradations. And as in former times the Nicene Creed surpassed the Ephesian or even the Athanasian, so, too, in our times the *Augsburg Confession*, as regards antiquity and other external marks of eminence, is considered superior to the Declaration, or even the Apology, as Hutterus claims. *But for this reason they do not cease being symbols*, because it belongs to the essence of a *universal*, or ecumenical, but not of a particular symbol, such as our modern symbols are, that it be accepted and approved by all." (pp. 693. 694.)

True, the Declaration of the Formula of Concord states, p. 592: "Nor do we design in this or any other writing to depart an hair-breadth from said Confession, or to frame a different or a new confession." However, this is not meant as a denial that the Formula of Concord, too, is a confession, a *Bekennntnis*, but it simply means that by this new Confession the primary Confession has not been abolished and a new confession forced upon the Church in the place of it.

Accordingly, my conclusive opinion in this matter is that, no matter how great the preference to be accorded to the Augsburg Confession before the other Lutheran Confessions may be, nevertheless it would not be right to call it "the Confession of the Lutheran Church in the proper sense of the term," and to denominate the other Confessions mere explanations and vindications of the Confession, in the sense that the latter were excluded from the Confessions of our Church. However, I readily admit that a church can be genuinely Lutheran, even if it does not specially pledge its preachers to all the Confessions. A genuine Lutheran Church, indeed, will never contradict any symbol contained in the Book of

Concord. Yea, the fact that the symbols written after the Augsburg Confession are *not officially used* seems to me a *deficiency in the constitution* of a church and in its *confessional basis*. Still I am far from advising any one to make a violent attempt to force through the adoption of all symbols as the *legitimate* basis of doctrine. The most unsuspecting affair becomes suspicious when it is forced upon men.

Here you have my conviction. May my statement be of some use to you.

God grant that we become ever more intimately united on the eternal basis of truth, and of the entire truth. May He bless your dear synod, which in times when everything in America seemed to be tottering was given the grace by God to stand firm.

Yours in the Lord Jesus,

C. F. W. WALTHER.

At its convention last year our Western District Synod discussed the subject of subscribing the Confession, and adopted an exhaustive paper on this matter. Shall I send it to you?

IDEM.⁴⁾

5. An Autobiographical Sketch of Dr. Walther.

This sketch was written in America after Walther had been elected President of the Missouri Synod for the second time. I surmise that the greater part of it is from the *curriculum vitae* which Superintendent Siebenhaar of Penig demanded of him when he was proposed as a candidate for the pastorate of Braeunsdorf in Saxony in 1836.

Karl Ferdinand William Walther was born October 25, 1811, at Langenchursdorf, near Waldenburg, in the Kingdom of Saxony, where his father was stationed as Evangelical Lutheran pastor. After he had received his first elementary instruction from his father and at the local school, he was, in 1819, entered as a pupil in the town school at Hohenstein, near Chemnitz. In 1821 his father sent him to college at Schneeberg, in the Saxon *Erzgebirge*. He was a pupil of this school till 1829, in which year he entered the University of Leipzig. Up to this time he had kept his faith in the Holy Scriptures as God's Word, which had been inculcated in him in his parental home, and this, in spite of the fact that, with a single

4) The originals of the above letters are in Prof. Fuerbringer's collection of letters of Walther.

exception, all the teachers at his college were avowed rationalists. However, of a faith that conquers flesh, world, and Satan he had as yet no experimental knowledge. At the University of Leipzig, too, rationalism was in flower in those days, while the Christian faith was but feebly represented by Professors August Hahn and F. W. Lindner, Sr. However, prior to Walther's matriculation at Leipzig a little band of students that had been roused to a lively faith had by the grace of God made each other's acquaintance. Walther's older brother, Otto Hermann, belonged to this band, and he introduced his younger brother to this circle. The act was not without good results. Also in Walther's heart the Word of God, which was prayerfully studied in private by the members of this band jointly, proved a power unto a new life. However, just those students who had been most vigorously seized by the Word of God soon lapsed into a rather strong pietistic legalism. The devotional writings which they used were those of F. Arnd, A. H. Francke, Bogatzky, Spener, Werner, J. Caspari, Schade, Rambach, Steinmetz, J. Ph. Fresenius, and others. The younger Walther, too, followed this trend and was thus for several years merged into grievous troubles of conscience and soul-battles. After vainly seeking advice with believing pastors he was brought to the brink of despair until he at last attained to peace in Christ through a letter which he received, in answer to his request for counsel, from Martin Stephan, at that time pastor of the Bohemian Lutheran congregation at Dresden. In addition to his spiritual tribulations Walther during his student years had to battle with a lung disease that seemed fatal. This illness forced him to interrupt his studies during the winter semester of 1831—32 and to seek recovery under medical treatment at his parents' home. During this time Luther's Works in his father's library fell into his hands, and having nothing else to do, he began poring over them. It was during these days that there was begotten in him that lively conviction which has never since left him, that the doctrine of our Church alone is in accord with Scripture and that a determined stand upon our Confessions is a necessity. By a simple domestic remedy he regained his physical health, returned to Leipzig to complete his theological studies, and left the university in 1833. After passing his examination for the license to preach (*pro licentia concionandi*) at Leipzig, he accepted a position as private tutor at Cahla in the territory of Altenburg, in which he served till 1836. Having passed his second examination *pro candidatura* at Dresden, he was in this year called by the

minister of state, Count von Einsiedel, a sincere believer, to the pastorate of Braeunsdorf near Penig, over which the Count exercised the right of patron. On the Second Sunday after Epiphany 1837 he was publicly ordained and installed, taking charge of the office committed to him. He found himself placed under the jurisdiction of a blasphemous rationalistic superintendent, who used the unbelieving schoolmaster of the village as his spy and joined him in his hostile disposition and opposition to Walther. Because of his determined attitude, founded upon the Word of God, the Confessions (to which he had been pledged at his ordination), and the ancient usages of the Church, and because of his protests against rationalistic innovations in church and school, Walther was repeatedly sued in court, overwhelmed with official reprimands, and involved in costly lawsuits. The rationalistic *agenda* which he was to use, and the rationalistic text-books which he was to tolerate in the school, were a grievous burden to his conscience. During the second year of his pastorate the aforementioned Pastor M. Stephan called on all Lutherans, pastors and laymen, suffering from spiritual tyranny, especially in Saxony, to emigrate with him to America, there to seek and to enjoy that ecclesiastical freedom which was denied them in their native country. Accordingly, Walther with his brother, who was vicar in his father's parish, joined the Emigrant Society which was rapidly forming. On the Sixteenth Sunday after Trinity in 1838 he resigned his charge, however, with a bleeding heart and after having passed through severe internal and external conflicts. For thirty years prior to his pastorate Walther's congregation had been spiritually devastated by a rationalistic pastor. Walther had not labored in this congregation without blessing; his farewell sermon was listened to amid loud sobbing. A few families from the congregation joined him in the emigration. In November of the year mentioned the emigrant ship on which Walther was a passenger set sail from Bremerhaven and after a stormy voyage arrived safely in America (New Orleans) in January, 1839. A few months later it was made manifest that the leader of the society of Lutheran exiles, consisting of about 800 souls, had been a hypocrite. In consequence Walther was once more merged in great trouble of conscience. After the leader had been stripped of his mask and removed, the Society, with very few exceptions, remained together spite of the deceptions which they had undergone and amid untold privations founded a number of rural congregations in the State of Missouri, while a small con-

gregation remained at St. Louis, the first objective of the society. But the experiences which the emigrants had in dealing with their leader, in whom they had placed overmuch confidence, had this effect, that all that had been settled when they were prompted to emigrate now seemed shaken, excepting only the Word of God and the Confessions of our Church, which the preachers and hearers now grasped all the more firmly because it was the only anchor remaining for them that could not be smashed. Walther at first became the pastor of a small rural congregation composed of people that had emigrated with him. But when his brother, who had served the congregation that had settled at St. Louis, died in the beginning of 1841, Walther was chosen his successor. He accepted the call and discharged the functions of the sacred office in this congregation till 1849. In this year he accepted a call to the Evangelical Lutheran Concordia Seminary that had been removed to St. Louis, and in this institution he has served till to-day as professor of theology and president of the institution, and has at the same time acted as primary pastor of his former congregation. Already in 1844 he had begun the publication of a paper designed for the Lutheran people, under the caption *Der Lutheraner* (The Lutheran). By the gracious providence of God this periodical became the instrument for acquainting with one another and bringing together the few people in America who were still resolved to abide by the faith of Luther and the creed of the Unaltered Augsburg Confession as laid down in the Book of Concord of 1580. In the year 1847, after several deliberations by oral discourse and by correspondence, these persons united by forming a synod, which they named "The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States." Walther became its first president, until he was elected by Synod in 1849 (as already stated) to be professor of theology at Concordia Seminary in St. Louis. In this latter capacity he could no longer discharge the office of the presidency, with which the office of visitor was at that time connected. But when the Synod had been divided into several Districts and the visitorship was combined with the office of the District presidents, Walther, in 1864, was again elected president of the General Synod which office he still discharges at the present time.⁵⁾

5) The original of this sketch in Walther's handwriting is in possession of Dr. F. A. Schmidt, of St. Paul, Minn.

THE THEOLOGICAL OBSERVER.

Missouri Synod. — The *Nebraska District Messenger*, in its jubilee edition for March, calls attention to a coincidence: Jubilate Sunday, May 7, — the date chosen for our Jubilee services, — is also the anniversary of the death of Dr. Walther, to whom Dr. Sihler accorded the chief credit for the organization of the Missouri Synod. — An appreciation of the late Daniel Landsmann, our first missionary to the Jews at New York, where he ministered from 1883 to 1896, has been published by Rev. Paul I. Morentz, B. D., in the *American Lutheran Survey* for March. D.

The Synodical Conference. — Like a heartening message in times of despondency and a sort of spiritual balm come the sturdy words which Governor R. E. Nestos, of North Dakota, on Founders' Day spoke in regard to educators at public schools who attacked religion. The *Lutheran Sentinel* for March 1 and the *Lutheran Church Herald* for March 7 report the Governor as follows: "The constitution and the law, declared the Governor, provided that sectarian religious doctrine might not be taught, that instruction in religion might not be a part of the university courses under the law, but he also held that the same constitution and the same laws that stopped the lips of the instructors in the affirmation of religion also acted as a bar to the teaching of the opponents of religion. . . . It is agreed that these precautions were wise, declared the Governor, after he had concluded a review of the laws, and it is quite generally conceded to-day that those who teach in the State institutions should not engage in any religious instruction in or about the institution, and I am pleased to say that seldom, if ever, are the provisions of the constitution and laws violated, as far as any positive religious instruction in any of our State institutions is concerned. But a practise has grown up in many of the State institutions which is infinitely worse, and which constitutes just as direct a violation of the spirit of the provisions of our constitution and laws as would any teaching of specific denominational doctrines. This consists of attacks made by teachers in the classroom or upon the campus in the presence of students upon fundamental doctrines of the Church, upon elements of the faith of the founders of the institutions, and of the men and women who furnish the financial support of these State institutions, and who send their children here to them for instruction and guidance. The teachers who have been guilty of this practise seem to have assumed that the enabling act, the constitution, and the laws are being violated only when the teachers at the State institutions advocate positive denominational doctrines and teachings. They seem to think that sarcasm and sneering attacks upon the faith of the founders and their descendants and the teaching of doctrines especially designed to undermine that faith, do not constitute a violation of these constitutional and legal provisions. My conviction is that any such teaching undermining the fundamentals of religious faith, and the sarcastic attacks

upon the beliefs of the so-called 'old fogies' who still adhere to them constitute a still more vicious and damnable violation of the spirit of our constitution and the faith and ideals of the founders of the university than does any denominational instruction. I say this at the risk of being charged with embracing a narrow dogmatism, unbecoming in the free atmosphere of a university. I rest my case for the fathers and the founders, now forever silent, upon the solid ground of the law they have left and which you will find as far back as the Territorial Code of 1877. They have in those old statutes embalmed, we trust forever, their faith and what I confidently believe they hoped would be the faith of their posterity. If you want to know what they thought, what they believed, and what they wished their descendants to respect and revere, I commend to your thoughtful consideration section thirty-one of the old Penal Code, still a part of our statutory law as Section 9222, c.; 1913, where they seek to protect from contumely the Christian religion, the Holy Scriptures, and the Triune God. They were not afraid to let the world know what they believed; they would be ashamed and chagrined to know that any institution founded should tolerate contumelious or contemptuous treatment of those things that men and women hold most dear. I may say here that the men and women who thus violate the spirit of the constitution and the laws, in my opinion constitute but a small percentage of the faculty of any of the institutions, and that the great majority of the faculty members honestly and fairly observe and follow the spirit of our laws. During the past two years as I have been traveling around the State, I have frequently learned of parents who had sent a beloved son or daughter to one of the State institutions, and upon the return of the son or daughter at the end of the year, in sorrow had learned that their children had become scorners of religious truths and professed agnostics. I can sympathize with a father and mother who from the teachings of childhood and the experience of a lifetime have reached the conclusion that their faith and religious experience mean more than anything else in life, and constitute, if followed by the children, a greater guarantee of their success and happiness in life than anything else that can be done for them, and then discover that some teacher whose salary they are helping to pay has sought to dynamite every foundation of the faith that is theirs. One might assume that this is a recent development, but it happens that I personally know that such is not the case. I recollect quite distinctly that upon making trips on the street-car from the university to Grand Forks some ten or twelve years ago, I heard teachers of this institution talking loudly and volubly in the presence of a number of students, viciously attacking and ridiculing religious doctrines and ancient leaders of the Church held in reverence by the great majority of our people; elements of faith possessed by the parents who sent their children to the university, and by whose hard-earned money the scorners' salaries were paid. It grieved me much to think that such a thing was possible, and I said to myself and to others that if I ever had the chance or the power to hit that insidious violation of our constitu-

tional guarantees and legal rights, I would hit it with all the strength I possessed. I hope I will not be misunderstood. My objection is not to the faith or religious belief, or lack of religious belief of the professor — that is his own concern. He has the same rights and should enjoy the same freedom that I claim for myself and for the students at the State institutions. He may believe anything he pleases with reference to God, the Bible, and the elements of our faith, but he has no right to express that belief in the classroom or upon the campus in the presence of students, and especially do I object to the making of these statements for the purpose of undermining the faith of the students, or belittling the faith and religious belief of their fathers. If these teachers desire employment in our State institutions and compensation from our tax moneys, they should be willing to observe not only the letter, but the spirit of the constitution and the laws of this State, and that means not only that they shall refrain from religious instruction, but also from the demonstration of antireligious sentiments. The teacher who is worth retaining is a leader, a model to his students. Let him scrupulously refrain from expressing sentiments to his loyal, but immature followers that may undermine or break down that faith which the experience of a world shows is the only sure foundation on which to build individual and national character. . . . It seems I can see and hear those stern pioneers of the prairie State we love. Some left their Eastern homes, where culture, learning, and simple faith, inherited from colonial ancestry, prevailed; others came from foreign lands to breathe the air of liberty, bringing with them homely virtues of honesty and truth; but all were men who, through the privations of pioneer days, when sometimes the only code was that code of honor which generations of virtuous ancestors had cultivated in the hereditary character, retained a fundamental reverence for their Creator, a reverence which the freedom of the frontier never lessened. I can see them, hear them, as they meet in their legislative assemblies to write the law; I see the seamed faces; hear the rough words, as one by one they wrote the statutes that insure liberty and education to their children. They, the founders, call to us through the mists of the past: There shall be no sectarian instruction in our free schools, imposing upon the minds of our children doctrines and dogmas distasteful to them; neither shall there be in the name of that liberty we prize above possessions and within the walls of these free schools we have established any insidious undermining of that reverence for God and His inspired Word which through all the tribulations of frontier life we have found the only safe rule of life and conduct, upon which we builded our faith, and which we seek to protect from the sneer of one who 'in his heart has said there is no God'; may we heed this call, hear its message, and carry it with us through the years." D.

The United Lutheran Church. — The cause of the division in Christendom, that is not often pointed out, is adverted to by the *Lutheran* on March 2. The editor points to the unwillingness of many

who still claim membership in the Christian Church to bind themselves to any definite confession of faith. He says:—

“This *aversion* to definite belief, and not *insistence* upon the need of unity in the faith, is responsible for ‘division, sectarianism, and intolerance.’ They who are not ready to declare exactly and definitely what they believe must not complain if others, who know what they believe, and who regard the truth of the Gospel to be as unchanging as Christ Himself, however different and fresh and new its apprehension and appreciation are bound to be from age to age, will not consent to join with them in a common fellowship. To fight shy in matters of faith and base a plea for union on expediency rather than on common conviction is to postpone the day of union and to continue the sectarianism which characterizes and curses our land.”—

Information gathered by Rev. Wm. Steinbicker regarding the religious status of our congressmen is quoted in the *Lutheran* for February 16. Of the 435 members of the House of Representatives, 313 enroll as having church connections, 98 give no information, and 24 are not churched. Of 96 Senators, 4 report non-membership, 23 omit information, and 69 belong. In the House, the United Brethren, Mormons, Independent Mennonite, Dutch Reformed, and Evangelicals have one member each. There are 2 Universalists, 3 Quakers, 5 Unitarians, 10 Disciples, 10 Lutherans, 11 Christians, 18 Roman Catholics, 35 Episcopalians, 29 Baptists, 56 Presbyterians, and 99 Methodists. In the Senate there are 17 Methodists, 11 each of Presbyterians and Episcopalians, 7 Congregationalists, 6 each of Baptists and Catholics, 2 each of Lutherans, Mormons, Dutch Reformed, and Unitarians. Episcopalians and Christians each have one. — The death of Mr. Buschman and Dr. C. L. Brown at Sanoghie about the middle of November is reported in the *Lutheran* for February 16. These men were workers in the Lutheran mission-field in Liberia, Africa, and their death is regarded as a severe loss to the promising mission. — The mission-work of the U. L. C. in Argentina is very promising. The first missionary, Dr. E. H. Mueller, has adopted the method of founding Spanish-speaking Sunday-schools in different districts of the city of Buenos Aires. A largely attended Sunday-school convention was held recently at the capital of the South American republic, and a still larger one, to follow the recent assembly in Tokio, is definitely announced to be held in Buenos Aires in the near future. The U. L. C. plans the erection of a new building at Buenos Aires, to involve an investment of not over \$65,000, which is to be known as the South American Headquarters of the U. L. C. in the Americas. “This is being pushed with all possible impetus, though neither a drive nor a campaign are at all contemplated. The plan is, 1,300 shares at \$50 each.”

D.

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.: —

Ebenezer. Reviews of the Work of the Missouri Synod during Three Quarters of a Century. Edited by W. H. T. Dau. \$2.00.

Tempora mutantur, et nos mutamur in illis. That is true also of the Missouri Synod. The history of her seventy-five years of existence records remarkable changes everywhere — changes as to her membership, numbers, Districts, churches, parochial schools, colleges, seminaries, periodicals, publications, home missions, foreign missions, charitable institutions, etc. However, while many things indeed are altered when in the course of time an acorn develops into a mighty tree, the original nature of the acorn is faithfully retained in the oak. As to nature, Missouri, too, throughout her entire history, has remained the same internally, though undergoing great changes externally. Her constitution, adopted 1847, did not suffer any alterations whatever in the points of doctrinal basis, of church polity, of principles of practise, and of Synod's purposes. Missouri never did make any "progress" in her attitude toward the Bible, the Confessions, the Small Catechism of Luther, the fundamentals of the old Christian faith, and her theology and ecclesiastical practise generally. More so than any other larger religious body of our age she retained her original spiritual identity. This fact that, while her body manifests a powerful development, the heart, the soul, the mind, the spirit of Missouri always remained the same is the subject described and celebrated from ever-differing angles in the symposium of essays presented in this Jubilee book, *Ebenezer*.

The first essay, written by Prof. Buenger, offers interesting details respecting the early history of the Saxon Immigrants of 1839 (numbering, all told, about 1,000 persons), their deliverance from the hierarchical schemes of Stephan, and quotations from an address delivered by Walther on the Fourth of July, 1853, revealing how thoroughly he was imbued with the spirit of American freedom. "The country that we have chosen as our new home," says Walther, "stands before our eyes and the eyes of an admiring world as the greatest miracle of the century — a tree grown high beyond comparison, laden with thousands of golden fruits of human industry, and at the same time covered by uncounted developing blossoms that promise to bear without interruption new fruits of human endeavor. Thrice blessed may this day be! On it the foundation of a state was laid in which freedom of religion and conscience has been made a principle of government. Blessed this land in which we enjoy this freedom! As this country offers civil freedom to religion, so may religion bring to it heavenly blessings. . . . May the Lord of nations, who until now so manifestly ruled over and blessed this nation, let His face henceforth graciously shine over our North American free States, confound all attacks which the enemies of this Union of States may make upon its freedom, rear in this land, to His glory, a pious, free, and happy people, and always place as its leaders virtuous men of wisdom and of fearless and strong action! Hail to thee, America! Hail! Hail!"

The early differences between Vehse and other lay immigrants, on the one hand, and the Saxon ministers, on the other, are also alluded to, but not

characterized specifically. Yet it is correctly stated that "they had pointed out from Luther's writings and those of Lutheran theologians many important principles in their *Protestationschrift* of September 19, 1839, addressed to Loeber, Keyl, Buerger, and the Walther brothers," — principles concerning the Church, the ministerial office, and church government which Walther applied correctly and led to victory in his memorable debate with Dr. Marbach, 1841, and in his later publications. Thus from the very beginning the influence of laymen was felt in the Saxon congregations.

The second essay, on "Dr. C. F. W. Walther," which will appeal to the readers because of its personal note, is written by Rev. J. A. Friedrich, whose diploma, dated April 21, 1887, a facsimile of which is also reproduced, was the last that Walther signed. The essay presents the well-known facts of Walther's life, whose pages are practically identical with the corresponding pages of the Synod he founded. Friedrich also feels warranted in stating: "Although Walther has now been sleeping the sleep of the blessed for more than thirty-four years, yet his spirit is still active in our Synod, and men who were trained by him are now preparing others for the ministry and teaching them to fight the same good fight which Walther began many years ago." Concerning Walther's interest in English work we read: "He said on one occasion: 'God has brought us into this country, and without our merit has given us the pure doctrine also for the purpose that we should spread it in the language of our country. But, alas! we did not do what we should have done, and I fear God will punish us for our negligence and take away from us Germans the great blessings which He bestowed upon us because we did not do in the English language what we should have done.' . . . Walther with a clear vision saw that in the future a great part of our work must be done in English, and he was ready to assist in anything which might help to prepare for this work. In 1872 he attended a free conference of English-speaking Lutherans at Gravelton, Mo. The result of this conference was the organization of the 'English Lutheran Conference of Missouri,' which was later on succeeded by the 'English Lutheran Synod of Missouri,' since 1911 the 'English District of the Missouri Synod.'"

The topic of the third essay, by Rev. H. Birkner, is "Der Lutheraner," the periodical which served, as it were, as the megaphone that carried Walther's voice and the Lutheran truths which he and the Saxon immigrants had experienced anew beyond the borders of Missouri and Illinois, to Indiana, Ohio, Michigan, New York, and, before long, farther east, to Europe, and farther west, to Australia. Instantly and instinctively its true Lutheran ring was recognized by such men as Wyneken, Sihler, and loyal Lutherans everywhere, thus serving materially to unite and prepare them for the organization of 1847. "What must have struck the reader [of the *Lutheraner*] as the most distinctive feature," says Birkner, "was the authoritative and decided tone in which it spoke on matters Lutheran, the firm stand it took in defense of pure Lutheranism, and the intrepid courage with which it proposed to attack error wherever found, whether with the sects or among the pseudo-Lutherans." "Because of the latter fact," he continues, "it has been held against Walther and his coworkers of those early days on the staff of *Der Lutheraner* that they were of a fighting disposition and loved a fight for its own sake. This is a grievous mistake. Most assuredly, they had not come to America for the purpose of becoming involved in con-

troversy, but had sought the wilds of the West that they might build their house in quiet and contentment, far removed from the strife and contentions of others. But they stood up for their convictions, and yielded to none who would rob them of the treasures of their Church. As well call him who declines to be robbed of the family jewels a fighter as call Walther and his colleagues brawlers and troublemakers for defending their Lutheran patrimony and telling others to be on their guard against ecclesiastical highwaymen."

With a skilful hand Rev. J. W. Theiss draws the picture of the most sympathetic figure of our Synod: Wyneken, who, entirely apart from the services which he rendered as a pastor and as the first General President, is universally considered the ideal and model of a zealous and self-sacrificing practical missionary, and must also be regarded not only as our first and most enthusiastic missionary promoter in Germany (where, by his letters on the spiritual distress of the Germans in America, by his published eloquent appeal for help, and by his personal appearance and his numerous fiery addresses he aroused Lutheran Germany to take a lively and efficient interest in the mission-work in America and won among others such able patrons and managers of this work as Petri, Wucherer, and particularly Loehe proved to be), but also as the originator of our practical seminary in Fort Wayne; for several years before Sihler and Loehe began to put their powerful shoulders to the wheel and opened the school in 1846 with 11 scholars, Wyneken had already begun to prepare two students for the practical ministry, Fricke (Frincke) and Jaebker. As appears from passages quoted by Theiss from the pamphlet published in Germany, Wyneken was the advocate not only of inner, or home, missions, but also of what we now call city mission. "The ministers," he says, "have enough, yea, more than enough to do with those who voluntarily commit themselves to their spiritual care. But who goes forth to the dens of infamy, into the busy factories, where carnal minds are laboring merely for the bread of this present life? Who calls the countless sinners who do not at all concern themselves about church and divine worship? Behold, here we need missionaries who are burning with zeal for the Lord and neither dread the pitying scoffs of the worldly wise nor the diabolical laughter of abject indecency, but force their way into their houses and into their hearts to win them for Christ. But these missionaries are wanting." Pastor Haesbart certainly was right when, as early as 1839, he spoke of Wyneken as a Christian hero of a type one looks for only in days long gone by.

The brief sketch of Dr. William Sihler (the man of firm convictions and instantaneous decisions, the character who knew no waverings and oscillations of will, the sincere and straightforward Israelite in whom there was no guile, the active, energetic, and morally unbending leader, etc.) is written by Rev. Broecker, from whose presentation we quote as follows: "Speaking of his conversion, Sihler compares it with that of St. Paul in that it was brought about suddenly, almost violently, without the instrumentality of man or book. After having given way to a violent fit of anger, he was struck to the floor and immediately became conscious of his wretched and damnable condition. But just as instantaneously Christ appeared in his heart with His saving grace. Sihler was now a new man. As such he henceforth bore himself. The Bible now became his constant

companion. His life from now on was a manifestation of the new light." In a similar manner Sihler was enlisted for service in America. Broecker relates: "On one of his trips to a friend in the ministry God's providence put into Sihler's hand a copy of Rev. Wyneken's stirring appeal for pastors for the scattered Lutherans in America. Instantly he seemed to hear the Lord calling: 'You must go!'" After Sihler had conferred with the Dresden Mission Society and with Loehe, he left for America, where he was zealous in promoting genuine Lutheranism, prominent in organizing the Missouri Synod, active in shaping Synod's destinies, and ever on the alert to guard and preserve her purity in doctrine, practise, and life.

The warmest, most energetic and resourceful supporter won by Wyneken for the mission-work in America was Pastor Loehe. Says Professor Graebner, who relates the story of Loehe's foundations and emissaries: "A missionary society, with headquarters in the town of Stade, had issued an *Appeal for Aid for the German Protestant Church in North America*, which quoted from statements of the pioneer missionary Friedrich Wyneken, in which the spiritual distress of German Lutherans in the States was set forth. Loehe read this appeal, and in the *Noerdlingen Sonntagsblatt*, edited by Pastor Wucherer, gave it wide publicity in the circle of congregations by which he was recognized as leader. No. 2 of the 1841 volume of the *Sonntagsblatt* contained Loehe's 'Address to the Readers.' . . . The first to enlist for the cause, through the Dresden society, was Adam Ernst, a cobbler's apprentice, who in Bohemia had read the *Appeal for America*. He had been a pupil of Pastor Wucherer. Very soon another laborer tendered his services, George Burger, a native of Noerdlingen. Both Ernst and Burger desired to become schoolteachers, and with this end in view took lodgings in Neuendettelsau, where Loehe himself instructed them for a year. On July 11, 1842, these first two missionaries of Loehe—*Sendlings* he called them—received their commissions." Apart from later developments, Loehe's theology was from the very beginning infected with Romanism, which to some extent entered also his work in America, *e. g.*, his commissions and detailed constitutions for the congregations. These also smacked of paternalism, and despite their clever and ingenious conception lacked true wisdom, inasmuch as they were made without sufficient knowledge and proper regard for American conditions. Loehe might have known that in the long run Lutheran congregations in America could be run successfully from Neuendettelsau no more than formerly the congregations in Delaware from Sweden. To be sure, Missouri did not become what it is without Loehe. We agree when Professor Graebner says: "The Missouri Synod recognizes the debt which it owes to the missionary fervor of this man, and the breach of friendly relations which followed must ever remain a source of keen regret." However, in the providence of God, the breach which was bound to come proved a blessing rather than a bane, for it effectually closed the doors of the Lutheran Church in America to Romanistic principles and autocratic tendencies and opened wide the gates to powerful home initiative and independent action. Had Loehe's influence prevailed, says Graebner, "we should not now possess in our Synod that freedom of the local congregation which is the keystone of our organization as a corporate body." And the fact that not a single one of his emissaries and foundations remained loyal to Loehe, whom they all, in more than one

respect, admired, is a most remarkable and emphatic vote of confidence in the Lutheranism and able leadership of the men of Missouri, whom, significantly enough, Loehe charged with democratic and American tendencies.

The organization of the Missouri Synod on April 26, 1847, in the church of Pastor C. A. T. Selle, Chicago, is related by Rev. H. Kowert. The small body (22 pastors and 12 congregations) differed from all then existing Lutheran synods chiefly in the following three points: 1. its unqualified and *ex animo* adoption of, and complete doctrinal agreement with, the entire Book of Concord; 2. its determined renunciation of every kind of indifferentism, unionism, and unionistic cooperation; 3. its unqualified recognition of the independence of every local congregation and equality of clerical and lay delegates, together with her formal declaration that Synod is not a legislative, but an advisory body, whose resolutions have binding force on individual congregations only when by them adopted and endorsed.

Walther has been justly called a peace theologian, who stood for the final realization of one united Evangelical Lutheran Church of North America. And in her relations toward other Lutheran synods Missouri, too, stood for peace and union, but for a union on the basis of truth and veracity only. This is the gist of Professor Engelder's essay, "Why Missouri Stood Alone." Nor was Walther overrigoristic in withholding church-fellowship from his opponents. Quoting from *Lehre und Wehre* (2, 380), the Professor writes: "When Ohio in 1856 urged Missouri and Buffalo to endeavor to establish fraternal relations, Walther, 'receiving the admonition with sincere gratitude' and pointing out 'that true union can spring only from the unity of faith,' concludes with the peace offer: 'If, however, in case an agreement in doctrine cannot be reached at present, the Buffalo Synod will refrain from anathematizing our doctrine and, as to what has been done on our side in consequence thereof, will let bygones be bygones, and thus accept our offer of reconciliation, we would consider it our sacred duty to maintain, even though our doctrinal difference be not yet removed, fraternal relations with Buffalo.'" As for the various controversies of the Missouri Synod, they, too, are treated, though briefly, in separate essays. Pastor Both writes on "The Missouri Synod and the Buffalo Synod," Professor Fritz on "Missouri and Iowa," and Prof. J. T. Mueller on "The Predestinarian Controversy."

After their disillusionment and deliverance from the tyranny of Stephan, it became the fixed purpose of the Saxons in Missouri to return in everything to the Scriptural truths as restored by Luther, later ecclesiastical developments and doctrinal deviations to the contrary notwithstanding. The first point in which they began to reoccupy old Lutheran ground was the then well-nigh forgotten doctrine concerning the Church, the Ministry, and the rights and proper relations of both, a doctrine which, despite temporary strong opposition, is at present endorsed or at least acted upon by practically all Lutheran congregations in America. The clear understanding of these doctrines not only enabled Missouri to break the fetters of inherited ecclesiastical conditions, hierarchical principles, and autocratic customs, but also, as Rev. Steffens, who contributed the essay on this matter, puts it, to lay "strong foundations and to build plumb and true," as appears from the constitutions framed by Walther. In a preceding paragraph we alluded to the share which laymen took in those dis-

cussions. Steffens writes: "With characteristic humility Walther gratefully recognizes his indebtedness to another document which antedated his sentences, namely, the 'Public Protestation against the False, Medieval, Papistic, and Sectarian Stephanistic System of Church Government.' It was published by Doctor Carl Eduard Vehse, Heinrich Eduard Fischer, and Gustav Jaeckel and addressed to Pastors Loeber, Keyl, Buerger, and the two Walthers. Briefly stated, it is an attempt on the part of Christian laymen to define and state the true Lutheran doctrine of church organization and government, together with the correct and proper relation of pastor and congregation. It is a compilation of quotations from Luther and the Confessions, as well as from other recognized teachers of the Church. The authors justify their protest by urging that it 'was the chief purpose of the whole emigration to make truly free on this free soil the Evangelical Lutheran Church, which had indeed been oppressed.' Walther says: 'Without this writing we, perhaps, would still have gone many a false way, which we now have happily avoided.'" Of course, the political freedom and liberty of America which the Saxons were enjoying favored and cleared the track for these efforts, or at least did not hinder the return to the spiritual and ecclesiastical freedom set forth by Luther, but it certainly did not occasion, cause, or produce it, as was insinuated by some of Walther's opponents in America and Europe, where indeed, in more than one point, the doctrine concerning the relation of the church and the ministry had been molded in a manner to correspond not with the Word of God and Luther's teaching, but with the existing autocratic civil conditions. Steffens pertinently quotes from Walther's Introduction to *Kirche und Amt*: "We have not molded the doctrine of our Church according to our conditions, but we have molded these according to the doctrine of our Church. To him who doubts this we cheerfully say: 'Come and see,' and him who with astonishment finds principles and doctrines which he has hitherto shunned with horror as teachings of religious enthusiasts (*Schwärmerien*), presented by us as principles and doctrines of the Lutheran Church, we can cheerfully refer to the proofs we have adduced, permitting him the choice of either leaving us the reputation of Lutheran orthodoxy or denying this to a great cloud of faithful witnesses from Luther down to a Baier and a Hollaz."

The former happy, tender, and truly God-pleasing relations between the Missouri Synod and the Norwegians (a relation at present faithfully and in the same spirit continued by the Norwegian Synod organized 1918 and numbering about 40 pastors and 40 churches) is delineated in a most sympathetic and illuminative manner by Dr. S. C. Ylvisaker. We cannot refrain from quoting at least several passages. Speaking of the early sincere mutual regard, the Doctor says: "This sentiment was voiced repeatedly in especially tender terms when Professors Walther, Craemer, and Sihler in 1864 appeared at the synodical convention of the Norwegian Synod as official delegates of the Missouri Synod. At the same convention, President H. A. Preus, after reviewing conditions in the Lutheran Church, says concerning the Missouri Synod: 'We acknowledge with gratitude toward God that one German Lutheran Synod, the Missouri Synod, has not been satisfied only to bear the Lutheran name, but has unhesitatingly brought forth the testimonies of the Lutheran fathers, without fear held aloft the banner

of the Lutheran Church, the pure doctrine, zealously guarded it within the synod itself, and with boldness and courage, as well as with learning, defended it against external enemies. . . . And when we rejoice at the fraternal relations which exist between our small and youthful synod and this older and larger body, we are certain that they, by the gracious help of God, will remain, as they have been, of blessed consequence to us in our endeavor to know and hold fast the pure doctrine and to abide by the Word of God.' " In 1863 Rev. Ottesen, a prominent member of the Norwegian Synod, wrote: "I also bless and honor these experienced teachers of the Missouri Synod who in the hands of God became instruments to establish me in the same [truth] here in a foreign land. . . . Because Walther teaches pure doctrine and proves it from Scripture and does not only come with his 'views,' . . . therefore we love him and are glad to receive instruction from him." After quoting these and similar passages, Ylvisaker continues: "That the attitude of the Norwegian Synod [toward Missouri] was unchanged forty years later, is clear from the following quotation (H. Halvorson in *Synodens Festskrift*, 1903): 'It may certainly with justice be called an extraordinarily bountiful, magnanimous help which the Missouri Synod has accorded our church-body during the period of about twenty-five years that our students have enjoyed the instruction at its excellent schools. Dr. Walther's Luther-lectures and his both stirring and inspiring presentation of pastoral theology will never be forgotten by the many who had him as their teacher. Our Norwegian students there received a spiritual capital which, in the case of so many of them, has brought the greatest returns for themselves and the congregations to which they were sent, and for Synod and the Church as a whole. They learned to grasp the distinction between Law and Gospel as they had not learned it hitherto; they learned to understand what true Christianity and true Lutheranism is, and not only to understand it, but—and this was of infinitely greater value—they were brought into a personal and close relation to the Lord Jesus, and they learned obedience toward His Word both as to what they should believe and what they should do. . . . What a blessing this has brought to our congregations and our whole Synod, even the whole Norwegian Lutheran Church in this country, we can realize only in part. . . . But this is certain, that Dr. Walther, by his thoroughly Christian character, by his great humility, by his personality patterned after the image of Christ, by his rich and productive mind, by his intimate acquaintance with the works of Luther, by his clearness and firmness in confession, by his thoroughly Christian and truly churchly and Lutheran view-point, has both in and through his excellent writings and in and through his many faithful disciples, planted a seed among us Norwegian Lutherans which to this day has borne blessed fruit for the knowledge of the truth, God's revealed truth, for its propagation, its preservation, and establishment in the present generation, and will bear blessed fruit in future generations. His memory will live and shine on the firmament of the Church of God with a luster probably still more glorious in future days, and he will remain a teacher for all time to come.'"

We cannot refrain from calling particular attention to the interesting essay contributed by Dr. E. G. Sihler, in which he not only describes the early college life in Fort Wayne and the seminary life in St. Louis, as ex-

perienced and witnessed by himself, but gives utterance to several opinions in which all who know will fully concur. Of the first faculty of the Fort Wayne college (Sihler, Saxer, Schick, Lange) the Doctor says: "In all the life and interaction of those rare men there was a pure fraternal devotion, a unity of spiritual aim, a simple directness, a veritable habit of self-denial, a cheerful willingness to rough it, a dedication of uncommon qualities to the furtherance of Christian doctrine and Christian life at all points of personal and churchly contact, the full measure of which is best known to Him alone whom they strove to serve." Of the St. Louis Professors (Walther, Craemer, Brohm, Brauer): "In my later academic preparation at the universities of Berlin and Leipzig, as well as at the newly established Johns Hopkins University at Baltimore, during a period of full six years (1872-75 and 1876-79), I studied under, and observed with keenest interest, some of the foremost scholars of the nineteenth century, but those four in St. Louis stand apart, even so. I mean this: their souls and all their striving were devoted to the eternal concerns of the Son of God, and to everything here in the world, within their own field and opportunity, that could advance the Kingdom of God. I am writing as an elderly man, or, if you prefer, an old man, and half a century has gone by. They planned, worked, directed, encouraged, or inhibited, strove, on the six week-days precisely as on Sundays — they were, in a word, I am deeply convinced, consistent, *genuine*, faithful Christians, and they were highly fit to be Christian leaders just because they were such Christians — '*dass ich nicht andern predige und selbst verwirflich werde.*'" Of the Missouri Synod in general: "Never was Missouri so great as when she was still small: *small* to the eye and by the standards of worldly impressiveness; *great* in consecration, leadership, and the living trust in the imperishable foundations."

Looking for the causes of the sound development of the slender sapling planted 1847 into a stately tree, Professor Mezger assigns as the chief factor the public preaching of God's Word. "Public preaching," says he, "the Word of God spoken by men of God whom He Himself has chosen and called through His congregation for this task, has been at all times the mightiest means of spreading His kingdom, of building His Church, both externally and internally." From the very beginning this truth was realized by Missouri. "Dr. Walther remarks in his *American Pastoral Theology*, p. 77: 'There can be no greater faithlessness a pastor may be guilty of in his work, there is no surer way in his high and holy office to earn for himself God's wrath and damnation, than if he does not with all diligence, by meditation, study, and prayer, try to give to his congregation in his sermons the very best he can give according to his abilities.'" Professor Mezger continues: "Seventy-five years have passed, and we again say it with devout thanks to God whose work it is: Still we have His Word pure and clear, these streams of living waters are still flowing among us. Manifold and various are the gifts and talents God has bestowed on our preachers, their sermons differ in many ways in their outward form and make-up, they use different tongues and languages, but in one respect the sermons that are heard in our Synod are the same everywhere. All our ministers preach the Word, the Word that can save, and really does save, poor, lost sinners. What an inestimable blessing of our Lord!" "In our churches not the philosophies of men, not political or economic wisdom, not questions of

social reforms concerning the external welfare of our race are discussed, but the Word is proclaimed, the Law of God, not to make man holy and just in God's sight, but to convince him how utterly sinful and lost he is in himself, and above all, the Gospel of Christ, and Him crucified for our transgressions, — that joyful message for every poor sinner, that man is freely justified, without the deeds of the Law, by God's grace, through the redemption that is in Christ Jesus, our Lord, by faith alone in Him, who is our justification and our peace with God, our Creator. We still hear from our pulpits the true and only Gospel of Christ, 'the power of God unto salvation to every one that believeth.' And such preaching bears fruit, brings results."

In his essay on the Jubilee celebrated 1872 at St. Louis, Rev. M. Walker says: "There can be no doubt that the St. Louis synod of 1872 was a happy, enthusiastic, and richly blessed convention. And yet, to our surprise, we find no reference whatever in *Lehre und Wehre* to the Jubilee (compared with a report of seven pages on the Detroit Convention of 1920). And even in the *Lutheraner* (which to-day gives over almost a whole issue to such a Jubilee) we find no mention of the Jubilee or the convention, after the preliminary notices, expecting a brief, five-inch editorial comment by Professor Walther, from which we quote the essential part: 'On our recent convention at St. Louis we would report, for the benefit of those who could not attend, that it was truly what had been intended — a grand celebration. The Lord gave grace to the convention to remember with great joy His unspeakable mercies and unitedly to thank and praise Him for all the blessings which He in His grace and faithfulness has showered upon us in the past twenty-five years.'" Whatever this may prove as to their appreciation of publicity, it certainly does not furnish a foundation for a charge of vanity or immodesty against our fathers. In his Jubilee sermon Walther remarked: "Even now God lets us see such rich fruit of our planting and watering that we must now already, if we would not be damnably ungrateful, exclaim: 'The Lord hath done great things for us, whereof we are glad.'" But pointing to signs of oncoming lukewarmness and of the passing of the first love in the congregations, he sorrowfully added: "Even our ministry is no more what it was twenty-five years ago." Vice-President Brohm said in his address: "When our Synod was organized on April 26, 1847, there were present only 12 voting pastors with lay delegates from their congregations, and also 12 advisory pastors and candidates; to-day their number has risen to 450. Then our synodical members were scattered here and there over 6 States; now 25 States and Canada are represented. In every one of the large cities we have one or more congregations. Then there were but a few parish school teachers; to-day we have over 230 in our Synod. . . . True, we cannot deny that other church-bodies have also had a tremendous growth in the past twenty or thirty years. However, what distinguishes us from them is the pure, unadulterated confession of the Lutheran faith. That is the very heart of our Synod; that is the golden chain that binds us together; that is the banner about which we rally; that is the goal toward which we ever strive. In this confession God Almighty has hitherto preserved us; therein He has established us through varied trials and experiences." Thus, fifty years ago our fathers could look back upon a quarter of a century's growth, which indeed was a sound and

healthy growth. The same standard must be applied to-day. Not any old kind of growth, but only sound growth spells true success. Mere numbers prove nothing, for there is such a thing as a spongy, tumorous, cancerous growth. Among Lutherans numbers are of value only in as far as they are exponents of true Lutheranism. Let us, therefore, not forget to apply this test to-day when our statistics report numbers out of all proportion to those of 1847.

The schools, colleges, normals, and seminaries of the Missouri Synod may be viewed as her nurseries or power plants. The parochial schools feed her colleges, and normals, the colleges feed her seminaries, and these, in turn, fill her pulpits and chairs in her lower and higher institutions. Of course, they are not overlooked in this comprehensive symposium. Dr. Krauss relates the history of our parochial school system and of our normal schools at River Forest and Seward, while Dr. Kretzmann describes "The Development of Higher Education in the Missouri Synod."—Nor has Concordia Publishing House, the high-power broadcasting station of Lutheran Gospel-truth, which was always most closely connected with Concordia Seminary, been overlooked. Mr. E. Seuel is represented with an article on the "Publication Activity of the Missouri Synod," from which we cull: "Young Ferdinand Walther, called from Perry County, Mo., to succeed his brother, Otto Walther († January 21, 1841), was editorially and managerially the soul of the [publication] enterprise, which, however, was so unassuming in the beginning that the participants themselves did not realize that they were engaging in the publishing business." Again: "From a \$3,000 investment it has grown to a book value of nearly \$800,000. . . . In *personnel* it has grown from four employees to 127; in area occupied, from a few hundred square feet to a little over three acres of floor space; in output, from a few thousand sheets per annum to about three million sheets, from a few hundredweight to forty carloads annual product." In another contribution to *Ebenezer* we read: "The founders of Synod were firm believers in the value of printers' ink. Books and pamphlets began to appear in ever-increasing numbers, and Synod soon realized the advantage of having its own publication plant. The present manager of Concordia Publishing House states correctly in a recent article: "There is probably no other agency that has been more emphatically or more consistently in American Lutheran publicity work than Concordia Publishing House, for over fifty years printers and publishers to the Missouri Synod.'"

The Missouri Synod, numbering 22 pastors and 12 congregations when it was organized in 1847, at present reports about 2,893 pastors, 1,100 teachers, and 3,338 congregations. This phenomenal growth in the East and West, North and South is described in a number of articles. Dr. Hemmeter gives detailed information concerning the growth in the East and Southeast. Rev. Behnken's topic is: "The Missouri Synod in the South and Southwest." Rev. E. Eckhardt describes "The March toward the Pacific Coast." And Dr. Pfotenhauer has an instructive article on "The Opening Up of the Great Northwest." Here work was begun in 1856, with the result that to-day our holdings in the Northwest amount to 446 pastors, 60 teachers, 978 congregations and mission-places with about 128,988 souls. A good deal of the success of our early pioneers must be ascribed to their tenacity in never giving up as hopeless any station, no matter how few the

hearers were. "This practise of being faithful in small things was wonderfully blessed by the Lord," says Pfortenhauer. "In many localities where, forty or fifty years ago, the itinerant preacher would gather about him a few hearers in a small room, there are to-day large, magnificent churches." The Doctor continues: "Our missionaries of the pioneer days of the Northwest have long finished their race. Their pictures are not hung in the State Capitol at St. Paul among the pioneers, their names are not mentioned in the history of the State, but they have contributed much to the colonization of Minnesota and its rapid development. Above all, they have been to many the guides to life everlasting, and under severe trials and hardships have they laid the foundation of a sound church organization. . . . Those pioneers are to be numbered with the heroes of faith, described in the words of the Epistle to the Hebrews: 'They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens, and caves of the earth,' Heb. 11, 37, 38." Nor does the Doctor fail to mention the fact that their wives fully shared in the heroism of their husbands. "The opening up of the Northwest," says he, "was a difficult and arduous undertaking. It necessitated privations and hardships on the part of the missionary and no less on the part of the missionary's wife, who followed gladly and willingly, wherever the Lord sent her husband, giving up every comfort to live for Christ's sake in great loneliness. Moreover, she was a true helper to the missionary by taking an active interest in his work, hospitably opening her home to strangers, and in many instances teaching her husband's school when the latter was absent for weeks." The blessed angels, too, contributed their share; for travel, says Pfortenhauer, "in this vast region is oftentimes dangerous. The terrible snowstorms, usually rising quite suddenly, soon cover up every trail and envelop the traveler as in a bag while the cold is continually increasing. Even the stanchest heart is filled with fear when overtaken by such a storm when traveling alone. In former years the blizzards exacted their toll of human lives every winter. When the gentle breezes of spring blow, the little creeks and rivulets become torrents, which it is next to impossible to ford for man or beast. To these and many other risks our traveling missionaries were, and still are, exposed, yet not one of them in the past sixty-five years has lost his life while performing the work to which the Lord has called him. The words of Ps. 91, 11 have been fulfilled: 'He shall give His angels charge over thee to keep thee in all thy ways.'"

The Synodical Conference, which was organized July 10, 1872, in the church of Pastor Bading, Milwaukee, will celebrate its fiftieth anniversary in this year. Its story is told by Prof. A. W. Meyer, who remarks: "The unique and interesting historical fact stands out that the first doctrinal paper the Synodical Conference took up for discussion was one by Prof. M. Loy on *Our Duty to the English-speaking Population of This Country*. Bearing in mind that the composition of the Synodical Conference at that time was overwhelmingly German, and their missionary interests wholly absorbed by the large influx of immigrants from Germany, it is all the more to their credit that they evinced interest in the topic of English mission-work."

The various missions of the Missouri Synod are also dealt with. Rev. F.

Weidmann has an article on the home mission work and on the General Church Extension Fund. The working capital of the latter amounts to \$1,233,339.25, of which sum \$474,060.94 is controlled by 20 District boards. The number of churches aided is about 500. Weidmann closes his article as follows: "Let us, then, continue to undertake great things for the advancement of our Savior's kingdom, and expect great things from Him. We shall be the gainers. Some one has tersely said: 'Our religion is a commodity of which the more we export, the more we have remaining.'" Rev. Herzberger tells all about the numerous charitable activities of the Missouri Synod: support of indigent students, relief in Europe and China, orphanages, home-finding societies, hospices, homes for the aged, etc. "Yes," says he by way of introduction, "Missouri is much maligned for her uncompromising Biblical position in doctrine and practise. But to charge her with 'dead' orthodoxy is a cruel slander [of both orthodoxy and Missouri]. *Sham* orthodoxy, indeed, is dead and void of all true charity. But true Biblical orthodoxy is *always* full of spiritual life, full of missionary zeal, full of unfeigned helpful, compassionate love, for it is the work of God's Holy Spirit in the hearts of His believing children. Sincerely, reverently do we say it: By the grace of God Missouri is what she is, and the grace He bestowed upon her fathers and her children throughout the past seventy-five years has not been in vain. By His grace, His divine grace alone, Missouri's faith is *no dead historical faith*, but *the faith that worketh by love*. . . . Indeed, we venture to say that no other Protestant Church so stresses, on the one hand, the doctrine of salvation by pure and free grace and, on the other hand, takes such pains officially to inculcate upon its ministers and lay people the principles of true Christian charity, as does Missouri." Rev. R. Kretzschmar tells about the origin and progress of our missions in India and China. The field in India reports "66 stations, 4,180 souls, 1,752 catechumens, 2,401 baptized members, 368 communicant members, 68 schools with 3,049 pupils (609 of whom are baptized, 2,440 not baptized); 303 were received into the Church in 1920 by baptism. The 9 missionaries in the field are assisted by 169 native aids, 1 ordained Indian pastor, 1 evangelist, 27 catechists, 140 teachers. Total expenses in 1920, \$54,909.53. Total property, 207 acres." In China there "are now 8 missionaries (this number is to be increased by 4 and by one woman teacher before the close of 1921). The missionaries are to be assisted by 10 native evangelists and 30 native teachers. The mission numbers 3 stations, 12 preaching-places, 15 schools, 130 baptized souls, 98 communicants, 69 voting members, 600 schoolchildren, 613 Sunday-school children. 49 were baptized in 1920. Expenses in 1920, \$26,447.65."

"Some other denominations of much lesser strength are better known to the average American citizen than the Lutheran Church," says Pastor Paul Lindemann, who contributes an eloquent article on "Publicity Work in the Missouri Synod." "By various means of publicity . . . their churches were brought into the limelight. Our own Church, due to its doctrinal conservatism, its clear distinction between the spheres of Church and State, and its firm stand against unionistic practise, was naturally not so prominent in the public eye. It was completely preoccupied with the tremendous tasks that lay at hand, and performed its work quietly, without blare of trumpets and sensational attempts to attract public attention. Then,

furthermore, the early work of the Missouri Synod was carried out principally in the German language." But now greater publicity is urgently required. "Events that are still fresh in our minds," says Lindemann, "have convinced us that the principles of Lutheranism are little known to the general public. Slander and ignorance have combined to bring about all sorts of misconceptions regarding its history, its doctrines, and its principles. To many it is absolutely unknown. To others it appears to be a foreign institution, transplanted to American soil, which, according to the liberal policy of our free country, must be tolerated. That the whole history and policy of the Lutheran Church make it typically American is by no means generally recognized. But the two cardinal facts are that the Lutheran Church has by the grace of God the pure, unadulterated, soul-saving Gospel-message that a sin-cursed world needs, and that we have the command to bring this message to the attention of all men. . . . The Church, which has in its possession the 'one thing needful,' the panacea for all the ills of the human soul, the one commodity that has eternal value, has the duty to use every means to bring and keep its soul-saving truth before the eyes of men." Accordingly, "a number of Eastern clergymen and laymen in the year 1914 organized the American Lutheran Publicity Bureau, which proclaimed as its object 'to acquaint the general public with the history, doctrines, principles, and practise of the Lutheran Church.' The method by which the Bureau hoped to attain its end was by a stimulation of a more extensive use of the public press and local advertising material, by the wide-spread distribution of tracts, by public lectures, and by the placing of Lutheran literature in libraries and other public places." The work, says Lindemann, "has kept clear of the blatant and cheap sensationalism which has tended to cheapen other churches in the eyes of the public. It has but one thing to advertise, and that is the Gospel of the crucified Christ as the only means of salvation, and it has kept all its publicity methods in harmony with the dignity of its message. . . . In the tremendous tasks and glorious responsibilities that confront the Church it will need to employ every possible means for the propagation of the truth." Indeed, the Lutheran Church, the only church that is in full possession of the ecumenical Christian truth, can never be satisfied with a mere *Winkelchristentum*, a Christianity isolated, hidden, and kept for personal enjoyment only. Our slogan must never be: "Withdraw from the world! Retire into some hidden niche!" but, "Forward with the Gospel-banner, not out of, but into the world, with the Word, into its remotest corners!" The Lord is with us; He commands and leads us; and in His name there is certain victory.

There is certainly no longer any mistaking the fact that, also within the Missouri Synod, the young people are rapidly coming to the front. At present Rev. Walter Maier is the eloquent advocate and enthusiastic leader of this movement, which, though apparently new to many, was in reality inaugurated by Walther himself. In his contribution, "Young People of Missouri," Rev. Maier points to the fact that as early as 1848 a young men's society was organized in Trinity Church, St. Louis, which Walther made it a point to report on and to approve of in the *Lutheraner*. Says Rev. Maier: "Appealing to all pastors and congregations then embraced in Synod, Walther writes: 'And so the young people are happily at work. Convinced of the benefits and blessings of such societies by their own ex-

perience, they hope that similar organizations may be established in other places. For this reason they appeared before the last sessions of the Ev. Luth. Synod of Missouri, Ohio, and Other States, expressing the wish that Synod would encourage the formation of such societies in its congregations. It is the purpose of these lines to help give this encouragement. May they be well received and be accompanied by blessing.' Concluding in the same spirit, Dr. Walther urges: 'As soon as there is love and interest for this work, all difficulties will be overcome. What joy there would be, if here and there such a society would be established! What enthusiasm this would create! What blessings this would bring, inwardly and outwardly! Up, Christian youths, and start! Do not hesitate! Do not wait until your numbers have increased! Organize, so that you may increase!'" Nor was the federation of these societies frowned upon by Walther. Maier writes: "With his characteristic vision of the future Dr. Walther not only advised the formation of societies for the young people, he also published, two years before the outbreak of the Civil War, an appeal, circulated by the young men's societies of Baltimore, urging the young people in all parts of the country to federate, and to establish an alliance which would inspire them with the strength and enthusiasm of united and concerted action." This plan was executed when, in May of 1893, at Buffalo, the Walther League was organized, which at present embraces about 35,000 young people in 600 societies, distributed over 36 States and Canada. Rev. Maier feels warranted in giving this grand army of young men and women the following testimony: "The young people are eager to work; they have become proud of their Church; they have taken an outspoken and uncompromising stand on the burning questions of the day which affect the welfare of our Church. Societies have instituted systematic efforts designed to assist in the upbuilding of the home congregation. Bible classes are becoming more numerous; choirs are steadily enlisting the services of more young people; Sunday-school teachers have largely been recruited from the ranks of the younger church-members. In publicity work, in house-to-house canvasses for new members, in 'drives' for funds, in relieving the pastor of much routine and detail work, the young people have been happy to do their share in promoting the welfare of their congregations. Work in the society has trained young men in the essential qualifications for leadership in congregational affairs; it has impressed young women with the increasing opportunities offered for direct service to the Lord in the upbuilding of the home church. . . . Several districts of the Walther League have definitely pledged themselves to support at least one ambassador of Christ among the millions to be rescued for salvation, and unless all indications fail, this is only the beginning of a great wave of missionary enthusiasm which has begun to sweep over the young people of our Church." May God bless our young people, in whom are wrapped up all our fond hopes for the future of our Church, and for whom we pray and live that they, in turn, may live and pray for the next generation, and so on without interruption, until the Lord shall come to receive us all as faithful servants into His heavenly home.

The valuable contribution of Dr. C. C. Schmidt on the pastors of our Synod develops the thought that the Missouri pastor was, after the manner of Luther, a lifelong pupil of the Catechism, and for that very reason also a good teacher and a truly edifying preacher, and that, without his more

than ordinary measure of self-denial and contentment, shared also by his brave wife, he would not have been as successful as he was. The venerable Doctor, who himself looks back on a long experience and is therefore able to speak with authority on this matter, says: "In reading the reports sent in by these men, we marvel how it was possible for them to do these things, and to carry on this work for any length of time. To be away from home again and again for days and weeks all the year round, traveling over the worst imaginable roads, in rain or snow, even with blizzards blowing, and then, perhaps, on arriving at a settlement, to find their approach to the people blocked right and left, or to see the glowing expectations of success that filled their hearts at the former visit to this place cruelly shattered, — this seems to be enough to tire out a man both physically and mentally in a few months. Why was it that these traveling preachers were not easily tired out and discouraged, but kept up their work for years? It was because they were altogether of the same mind as their other brethren in the ministry, holding that they were not in this work for their own sakes, but for the sake of their Master Jesus Christ, to carry out His Great Commission to the Church: 'Go ye into all the world, and preach the Gospel to every creature,' and for the sake of the lost souls, whom Christ has redeemed with His precious blood. They were willing to do all in their power that some of them, by the grace of God, might yet be saved." The Doctor appropriately closes his essay with the words so frequently repeated by Walther, especially in his later years: "May God at all times grant us a believing and God-fearing ministry!"

Quite a number of other historical features which are of interest at a diamond jubilee have also received proper attention in this symposium. Rev. Dallmann concisely states the facts about the English work of the Missouri Synod and the English District, which, auguring well as it does for the future, stands out as a noble example of Lutheran loyalty and constancy in the English language. Rev. A. Brunn gives a brief review of our transoceanic connections in Australia, South America, Alsace, Denmark, London, and Germany, where, according to the latest statistics, the *Ev.-Luth. Freikirche von Sachsen und andern Staaten* numbers 25 pastors (who preach at 106 places), 7,259 souls (living at 444 different places), 4,971 communicants, 1,664 voting members, and 1,302 schoolchildren. Professor Graebner recalls the Golden Jubilee of Concordia College in 1889 as it was celebrated in Perry County, St. Louis, and Fort Wayne. Rev. Czamanske writes on synodical conventions and pastoral conferences. Professor Sommer sympathetically and fluently describes the congregational and home life as generally found in our Synod. And Teacher Mangelsdorf contributes delightful "Scenes from the Life and Work of Our Teachers" — able, pious, and self-sacrificing men who fully realized and appreciated their grand privilege "of bringing children to Jesus, the great Friend of the little ones." It was indeed a truly devout and Christian spirit in which they performed their work. To illustrate this point, the essayist relates: "After regular morning devotion and breakfast he [Teacher E. Roschke] retires to his room and once more prepares his mind and heart by special prayer and supplication for the day's work." The letter of Teacher Leutner of Cleveland, embodied in the essay, breathes the same spirit of single-minded devotion to his work as a Lutheran teacher and organist, of humility toward his fellow-Christians, and of gratefulness toward God for His mercy and patience. Regarding the

results of our schools, Mangelsdorf feels justified in saying: "As years have rolled by, the old and, in many cases, primitive buildings and equipment have been replaced with modern buildings supplied with up-to-date equipment and supplies. We cannot, however, in general compete with the public schools and their equipment except in some cases, since their resources for the erection and maintenance of such institutions are not limited as ours are. Nevertheless, our schools are not only competing with these institutions in results attained, but usually excel them."

In 1845, in Boston, F. Schmidt, formerly publisher of the Pittsburgh *Lutherische Kirchenzeitung*, said: "We think we are Lutheran; these people here [pointing to a copy of *Der Lutheraner*] are true Lutherans, from whom we may learn what is truly Lutheran." Surely the number of those who in the past have similarly confessed, and who now are ready to admit that Walther and the Missouri Synod led them to a full and firm knowledge of the Lutheran truth, is not small. As a matter of fact there is, entirely apart from foreign countries, not a single Lutheran synod in America that did not experience the beneficent and elevating influence of Missouri. In a measure, this is true also of the English portion of our Lutheran Church. When, more than a decade ago, the General Synod took a decided step forward in her confessional attitude, this, too, did not occur without direct and indirect influences coming from Missouri, which, next to the Tennessee Synod, was first to reestablish Lutheran Confessionalism in America. More than thirty years ago the *Pilger*, a General Council publication, wrote: "If the Lord God had not taken pity upon the Lutheran Church in America by placing the Missouri Synod in its midst, we would to-day be an insignificant band, perhaps still bearing the name 'Lutheran,' but, for the rest, offering ourselves as an open pasturage for foxes and other game." And what of the credit? In accordance with her entire doctrine of *sola gratia* in every respect and *soli Deo gloria*, Missouri, fully realizing that but for God's unbounded mercy she would have been undone and cast away long ago, gratefully confesses that, while she alone must be held responsible for the numerous faults and shortcomings in connection with her work, God alone can, must, and always shall be credited with all the rest, all that is truly good, great, and wonderful in her achievements. Such are the thoughts which Professor Dau, taking his cue from the memorable words of the *Pilger* just referred to, develops in a manner just as solemn, impressive, and searching as beautiful in the concluding article entitled, "At the Milestone," published also in the preceding number of the THEOLOGICAL MONTHLY. May God continue to bless Missouri and keep her faithful, that her future may be as her past — a sound, uninterrupted growth of uncontaminated Lutheranism!

F. BENTE.

The following corrections should be made in *Ebenezer*: Page 31, lines 2 and 14 from top, read "April" for "May"; p. 107, line 7 from bottom, read "Craemer" for "Cramer"; p. 166, line 7 from top, strike "as"; p. 181, line 5 from top, insert "Jr." after the name; p. 190, line 13 from top, read "Christopher" for "Christian"; p. 193, line 9 from bottom, read "southeastern," for "southwestern"; p. 229, line 7 from bottom, read "between it and Apple Creek" for "now known as"; p. 284, line 12 from bottom, read "sinless" for "sinful"; p. 344, line 18 from bottom, read "1891" for "1892"; p. 444, line 6 from top, read "Herman" for "Henry."

D.